

From the widow and orphan each loud plaint of woe!  
Remembrance of honor, now sunk to a scoff,  
Servility's path points to Fortune far off.  
O laws but tradition! O tyranny, 'neath  
Whose oppression no safety nor right but to breathe!  
O justice, the courts have expelled thee for aye,  
Unredeemed is thy promise, thy lies only stay.  
People losing all power of emotion from fear,  
To you is aye stretched out suspicion's long ear.  
O mouths dumbly locked by the fear of the spy,  
Popularity wide brings but hate in full cry.  
To be Policy's slave, Sword and Pen, is your lot,  
O great Moral Law, e'en thy visage forgot.  
O crouching with fear, lowly hiding thy face,  
Ye nobles, ye people—a once honored race!  
O bent hoary head, thy companion thee shuns;  
Thou maid, and the youth that after thee runs;  
Thou mother abandoned, alas! broken heart;  
Ye children, lone, homeless, most sad is your part.  
Thou debauched of the Ages, sleep on 'till mists fail.  
Veil thyself, O thou Tragedy, O city, veil!

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#### A MELBOURNE MEDIUM EXPOSED.

*To the Editor of The Open Court:*

In the May number of *The Open Court* appeared a communication from your pen under the heading of "The Ghost of a Living Person." A Melbourne medium, Charles Bailey, claimed to be controlled by the late Rev. W. H. Withrow while that gentleman was actually living in Toronto. During the last two months Charles Bailey has visited New Zealand giving seance meetings and inspirational addresses. Bailey claims to be controlled by four spirits, two of whom are Hindus who make use of him while in a trance to produce "apports" from India, Java and Australia. Live birds of diminutive size and eggs are said to be brought in a few seconds from those countries to New Zealand. Mats and silk shawls are also produced. The conditions under which Bailey produces these wonderful phenomena are a cabinet, darkness and a limited number of spiritualists and investigators,—generally no more than forty persons present, most of whom have paid five or ten shillings for admittance. Bailey's procedure is first to allow himself to be stripped and examined and then to enter a small cabinet where he goes into a trance and is controlled by a spirit who gives a short address and even answers questions through the medium. All this performance takes place in total darkness introduced by the usual singing of hymns. At the end of the address Bailey calls for the light to be turned on when he announces that he has apports to show—objects that evoke cries of wonderment from believers and skeptical remarks from the unconvinced. Since Bailey has been in New Zealand he has met with very severe criticism in the newspapers. Several of his seances did not come up to expectations owing in all probability to his fear of exposure. A very clever conjurer, Mr. Thomas W. Driver of Wellington, New Zealand, challenged Bailey to produce apports under rigid test conditions, Driver depositing £100 which he was prepared to forfeit if Bailey could pro-

duce objects under the conditions specified in the challenge. Needless to say Bailey did not accept the conditions laid down. Mr. Driver offered to modify the conditions, but without inducing Bailey to agree. Since then Mr. Driver has given public exhibitions of producing apports under much more rigid conditions than Bailey was subjected to, one noticeable feature being that he dispensed entirely with putting the lights out.

I sent your account of Mr. Withrow's "ghost" to several papers in the Dominion and I challenged Charles Bailey to answer it, but he did not respond. Bailey has not yet finished his tour through New Zealand and while he still finds people to believe in the genuineness of his apports, the general opinion is that he is not trustworthy.

ARTHUR TALBOT.

WANGANUI, NEW ZEALAND.

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### TO THE MARTYR OF NEW SPAIN.

BY CHARLES J. WOODBURY.

So speaketh Law: "With rule and plan  
I hold you safe. You shall not stray."  
Lo, from the ranks an outlaw man!  
His feet transgress the beaten way.  
His speech is new and strange and far  
And where he journeys is no road,—  
Yet soon we travel by his star,  
His words become our future's code.

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### COMMENTS ON "NAZARENES AND SRAMANAS."

BY A. KAMPMEIER.

I would call the attention of Dr. Deinard to the following: The rendering of **Ν** in the Septuagint wavers between **Z** and **Σ**. I can at least refer to two passages, perhaps there are more, where **Ν** is rendered by **Z**. In Gen. xxii. 21, we read *Οὕς* for *נִצְּ*; Jer. xxxi. 34 in the Septuagint, corresponding to the Hebrew text of Jer. xlviii. 34, reads *Ζογόρ* for *צִנְיָר*. *נִצְּרִי* is also given in the New Testament by *Ναζαρέτ*. Further the form *Nazarenos* (*Ναζαρηνός*) in Mark i. 24; xiv. 67; xvi. 6; Luke iv. 34, is very probably formed from *Nazara* (a reading occurring in some important manuscripts for *Nazareth* in Matt. iv. 13 and Luke iv. 16. i. e, Cod. **S**, **B**, **Ξ** and early Church-fathers) like *Magdalene* (*Μαγδαληνή*) from *Magdala*. Further the dominant form for designating Jesus and his followers in the New Testament is *Nazoraïos* or *Nazaraïos* in some manuscripts. These forms, especially if we consider the confusion between the vowels *a* and *o* in Syriac, might also go back to the form *Nazara*, which some claim to be the original form, for instance Keim, in his *Geschichte Jesu von Nazara*. Further in the Talmud the Jewish-Christian sect is called *Nozrim* (*נוצרים*), thus Sanh. 43a, 1076; Sot. 47a; Taan. 27b; and not *Nasirim* (*נאסירים*). Here again the *o* of the first syllable may only be a dimming of the sound *a*. With all this the enigmatic form *Nazoraïos* may not yet be solved. I have other conjectures for its origin but do not consider them well enough founded to mention here. Still if *Nazara* was another form for *Nazareth* the form *Nazoraïos* or *Nazaraïos*, could, as far as I can see, be derived from it. From all this I do not see any necessity of bringing *Naza-*